The Chaplain

Look to This Day

Look to this day,
For it is Life, the very Life of Life,
In its brief course lie all
The Varieties and Realities of Existence:
The Bliss of Growth,
The Glory of Action,
The Splendor of Beauty,
For Yesterday is but a Dream,
And Tomorrow is only a Vision—
But Today, well lived
Makes every Yesterday a
Dream of Happiness,
And every Tomorrow a
Vision of Hope.
Look, Well, therefore, to this Day.

—Sanskrit

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THE CHAPLAIN

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T. A. Rymer, Director
Delmar L. Dyreson, Editor

Editorial

Salt

Do you salt your food? On the millions of tables throughout the nation—yea, throughout the world—are saltcellars or salt shakers for those who wish to season their eatables. Even wild animals have their salt licks and, as is well known, domestic animals must be *salted.*

But have you ever sat alongside a person who, before he tastes his food, salts it? Have you wondered how such a person can possibly know merely by the appetizing aromas which rise from the foods before him just how much salt may be needed?

In the case of black pepper it is possible to see whether or not most foods have been *peppered.* But how is it possible for the perennial *salter,* having no such visual or olfactory aid, to come to his decision?

A formidable business concern is said to have established a policy of inviting prospective executives to enjoy a meal during the period of consideration for a possible position. One of the details observed was whether the prospect tasted his food and then salted it or whether he salted it before tasting, the deduction obviously being that if investigation was made first and seasoning done after investigation, it demonstrated aptitude for making sensible decisions.

There are so many areas of life today in which we are prone to be *perennial salters.* Without tasting, we go right ahead in our too well-worn groove, salting, salting. Nor is our salt always fresh and savory. Sometimes it even falls into open wounds.

But the accurate way is so difficult; it takes so much time. We must hurry on with what we are doing.

Our minds are made up. Our ideas are set. We cannot be bored with such trifles as investigation. We shall not pause to learn the true situation. We must have salt—and right now!

But how much more tasty and nourishing our various diets, physical, intellectual and spiritual, might be, if we made an honest effort to get at the truth first—then came to our decision.

New Handbook

The Handbook of the Service Men's Christian League, fourth edition, came off the press in February, and a copy has been mailed, together with other materials, to every chaplain on active duty.

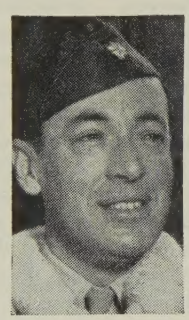
If for any reason you have not received your copy, or do not receive it soon, please let us know. These are distributed without cost to you.

T. A. Rymer said, "The theories behind the SMCL are sound, and experience has proven its worth both as an aid to chaplains and as a spiritual stimulus to its members."

● TEXT: *Simon Peter saith unto them, I go a fishing.*—John 21:3

When Easter Is Over

BY FORMER CHAPLAIN WILLIAM V. MORGAN



Former Chaplain William V. Morgan, a native Californian, was before his war service a physical director of the Oakland YMCA, a graduate of Berkeley Baptist Divinity School (1931), and pastor of First Baptist Church in Monterey for ten years. During World War II he became Division Chaplain of the North Atlantic Division Air Transport Command.

His service is distinguished especially by two achievements: the distribution of weekly mimeographed sermons for men throughout his Division who worked on Sundays or had no chaplain at their stations, and to combat crews who requested them; and the establishment of the flourishing North Atlantic Wing Prayer Squadron of soldiers and their families who agreed to pray once each day for a world-wide spiritual revival, for those in command of the armed forces, for chaplains, for comrades in service, and for loved ones. This idea took such a hold that 10,000 members, including four generals, had joined when the prayer band was little more than a year old.

A SPIRITUAL festival should do for the soul what a day on the hill does for the body, equip it for the better doing of the ordinary duties in the vale.

You can test the essential value of any man's Easter by his behaviour in the following week. You can test the value of a Christian convention by the way in which its supporters pick up the lowly duties that wait on the undecorated road. When the prophetic and evangelistic meetings are over how will the members of a church return to the ordinary way, to the customary labors, to the unapplauded round of church services?

Do they come back with the glorified consciousness which makes them *faithful in that which is least,* or do they come back feeling that all these things are flat and tasteless, stale and profitless, and that they must seek a diet more highly spiced and exceptional?

Perhaps the best way to answer these questions is to note how the apostles acted when Easter was over. In their experiences possibly we shall find a lesson for our own souls.

When the feast of Passover was ended, the disciples left Jerusalem for Galilee. It was there, amid the scenes of tender memory, that Christ had promised to meet them again. One would have thought that, having such a promise, they would have hurried there without delay. We should not have expected them to linger in Jerusalem, when it was in Galilee that they were to see their Lord.

But we must bear in mind that it was Passover, and that the disciples were believing Jews, to whom it would have seemed impiety to quit the city before the feast was ended. That was why they waited for ten days, and only then set out for Galilee.

And when they reached it, and its familiar scenes, everything was as it had been in the past. Unruffled by the tempest in Jerusalem, unshadowed by the darkness of the cross, the simple life was flowing on as usual, and the meadows were beautiful with lilies. After the strain and agony of Calvary that little village would be like heaven.

There would be no thought of instant labour, for any moment Jesus might appear. But the days went on and the Master did not come, and every evening the fishing boats put out, and every evening the fishing boats came back laden with their catch, until at last it was too much for Peter, and he cried impulsively, *"I go a fishing,"* and the others felt the same way about it, and so they all went back to their old task of fishing.

There Are Seasons When Christ Seems to Be Lost

When the disciples went northward into Galilee they traveled in the radiant hope of meeting Christ. It was not in their thoughts that they would have to wait; they were expectant of seeing Him at once. Before He was crucified, Christ had told them that it was in Galilee that He would meet them. Then, lest perchance they had forgotten it, the angel in the grave repeated it. And as if to make double assurance Christ Himself, on resurrection morning, charged the women to go and tell the brethren to go to Galilee, and they would see Him there.

Three times the promise had been given, and they did not doubt it for a single instant. And they went northward with eager expectancy saying, "Tomorrow we shall see the Lord."

And tomorrow came and the sunshine lit the waters, and the smoke rose heavenward from cottage fires, yet no one moved into the village having the marks of the nails upon His hands. Their thoughts were full of Him—that made it all the harder. Everything that they saw suggested Christ. There was the very boat upon the beach in which He had preached one memorable day.

And so they woke and wandered by the shore, and spoke of the dear dead days beyond recall; and the sun set, and the glittering stars came out, and nowhere did they have a glimpse of Jesus. They needed Him, and yet they could not find Him. They watched and waited, and He did not come.

And their hearts sank within them and they were heavy, and they looked at each other with despairing eyes. And the sky was as blue as it had ever been, and the peace of God was sleeping on the lake, but for them, there was no peace, no rest, no beauty, because the Lord they loved seemed to be lost.

There are times when Christ seems absent from the world, and evil triumphs without let or hindrance. There are times when Christ seems absent from the church, and its worship is only fashion or routine. And there are times when Christ seems absent from the soul, and faith is dead, and comforts are departed, and one is ready to cry again with Mary, *"They have taken away my Lord, and I know not where they have laid him."*

It is then that one comes to church, and bows the head, with a heart that is a thousand miles away. And one is never glad in such a season; one is fretful, irritable, weak, and every day is but a makeshift. When we have known Christ and when we seem to lose Him, it takes the sunshine and joy from everything.

The Wisdom of Returning to One's Task

Peter might have been tempted to reason in this way, "It will be risky to go off on the boat, for while I'm away on the sea, the Master may come! I had just better watch and pray, and risk the livelihood for a day or two."

But he was not so foolish. He girt his fisher's coat about him, got into his workaday dress, and thus he reasoned with himself: "It cannot be wrong, even after all the bewildering experiences of the last few days, and with all the remorse which troubles my days and nights—it cannot be wrong to set about earning one's living in an honest way. If the Master comes, He will know I'm about my needful work, and mayhap He will call it His Father's business. I go a fishing."

And that road of common duty that Peter followed was just the way appointed for another meeting with his Lord, for in the morning light there came a voice across the waters, *"Children, have ye any meat?"* And that disciple whom Jesus loved saith unto Peter, *"It is the Lord."*

And because these men were faithfully treading the path of duty, and were going about their ordinary work, Easter was repeated to them.

The Lord appeared again and their Easter faith was confirmed. Now I think that just here is where so many of us fail. Our spiritual experiences fade away, because we are negligent of some appointed road of work and duty. There is a bit of grey service waiting, a colorless patch of uninteresting routine, a dull stretch of dingy street, and at the end of it, the risen Lord.

But people prefer to hug their past experiences, to pore over them, to meditate by the empty tomb, and thereby seek some further revelation which will allay the last uncertainty and kill the lingering doubt. And they wait, and wait, and wait, and the colours of the first revelation begin to grow faint, and doubts annoy, and fears increase, and they begin to wonder if they have ever seen the Lord at all.

And all the time their boat is stranded idly on the beach, and if they but knew it, in the call of a neglected task, they might hear the voice of the risen Lord.

A minister is amazed at the number of people who are depressed and troubled with spiritual doubts and fears, and who, when one comes to inquire, are neglecting some immediate means of obtaining light and witness from the living God.

There are people in every congregation who are groping in a deepening twilight, and who are painfully moaning: "Where is the blessedness I knew when I saw the Lord?" If they would only gird themselves with their fisher's coats and jump into the first duty that presents itself and row vigorously and work hard, they would see their Lord again, and in the morning they would hear His gracious voice across the waters, and their hearts would leap for joy.

We are never going to retain the Easter light if we are surrounded by neglected tasks and duties. Here, at any rate, honest fishing will sustain the wonder of the empty tomb. Lazy disciples inevitably lose their Lord. He is waiting for thee at the end of "the long unlovely street," or on the quiet beach where the morning boat comes in, or in the hospital ward, or in the humble cottage where pain and death have been—somewhere, I tell thee, at

the further side of some neglected duty, the Master tarries for thee: then be "up and doing," and *"the joy of the Lord shall be thy strength."*

Through Duty Lies the Road to Restored Fellowship

It was when they had toiled, and toiled heroically, that they discovered Jesus on the shore. There is something magnificent in their persistence all through the weary hours of that night. Time after time their nets were lowered, and time after time they were lifted up empty. And yet they held to it till every light was quenched that had been twinkling seaward from the village, and the only sound that broke upon the silence was the calling of the night-bird on the hill.

The wonder is they did not give it up. They must have been intensely disappointed. The fish were there, for other boats were taking them, and they were quite as skillful as the rest. And yet they held to it all through the night, and till the dawn was crimsoning the east, and it was then that Jesus Christ came back.

They did not find Him because of their success. They found Him because of their fidelity. He did not come after a day of triumph. He came after a night of toil. Not in despair, but from a sense of duty had Simon Peter cried, "I go a fishing"; and he discovered when the morning broke that duty was the road to restored fellowship.

It is always so. You cannot always walk upon the mountains. You cannot feel like singing all the time. We are so strangely wrought of soul and body that such exultancies are sure to pass.

But at least you can say when darkness is around you, "Please God, I am going to be faithful"; and to you as to Simon Peter on the lake, that will restore the vision by and by.

It is sweet to pray when the gates of heaven are open. It is sweet to serve when everyone is grateful. But I will tell you something that is not so sweet, and yet may be worthier in the sight of God. It is to pray when the heavens are as brass. It is to serve when nobody is grateful. It is to do one's work, and do it well, though there is not a star in all the sky. That is the way into strength of character. That is the avenue to inward peace. That is how men, victorious over moods, come to discover Christ upon the shore.

ANNOUNCEMENT

The Army and Navy Chaplains Association will hold its next National Convention at the Hotel New Yorker, New York City, May 10 through 13, 1948. The theme of this year's convention will be "Strengthening Spiritual Resources," according to Chaplain (Maj) Harold G. Elsam, Executive Secretary.

Chaplains and ex-chaplains are urged to join the Chaplains Association of the Army and Navy of the United States. The annual dues are $2.00, which includes a yearly subscription to the *Army and Navy Chaplain,* a quarterly magazine of the organization. Application for membership and dues may be sent to Harold G. Elsam, Executive Secretary, 1751 N St., N.W., Washington, D. C.

The Ministry of the Mails

By Former Chaplain Cecil H. Lang

(*Executive Secretary, Dallas Presbytery*)

Former Chaplain Lang, a graduate of Austin Theological Seminary, saw duty as a transport chaplain in World War I. In World War II he served as camp chaplain at Camp Wolters, Texas, and as corps chaplain of Headquarters, XIII Corps, in the European Theatre, eventually attaining the rank of Colonel. After serving in Veterans Administration hospitals at Roanoke, Va., and Temple, Texas, he has become executive secretary of the Dallas Presbytery of the Presbyterian Church in the U. S.

I GREW up in a small town where everyone went to the post office daily for his mail. My father was a merchant and had several young people in his employ. I frequently heard him say, "It seems like every time a freight train whistles some of you folks go to the post office to see if you have a letter." Yes, everyone likes to receive mail. The postman does not have to ring twice. Did you ever drive along a highway in mid-morning and notice how many people had come out to the mail box to await the arrival of the mail carrier?

Especially at times when there is illness of loved ones away from home there is an eager desire for news from them. So in my service as a chaplain of a veterans hospital I felt it wise to give particular emphasis to the ministry of the mails. Here are some things which we did in the exercise of the ministry in the hospital at Temple, Texas.

We used to send a letter to the next of kin of each patient. Upon the patient's admission to the hospital his consent was obtained, in writing, for a letter to be sent to his home. The chaplain endeavored to make contact with the patient not later than the second day after his arrival; then the following letter was mailed:

Dear Friend:

You will be interested to know that the chaplain has visited your husband, who recently entered this hospital for treatment. We will be seeing him frequently and he will be invited to attend church when he is able to go. Anything we can do for him we shall be glad to do. Please feel free to write, if there is any way in which you think we may be of service.

We hope that his stay with us will not be long. While he is here you may rest assured that he will be receiving the best of medical care and attention. Any inquiries as to your husband's physical condition should be addressed to the Manager, Veterans Administration Hospital, Temple, Texas.

Very sincerely,

Many interesting replies were received to these letters. There was often an eager note of inquiry, or of anxious concern, and always a note of deep appreciation. Frequently as the chaplain went on the ward a patient would stop him with these words, "Say, Chaplain, my wife sure did appreciate that letter she got from you the other day." In his round of ward-visiting the chaplain was frequently introduced to a wife or a mother who immediately said, "Oh, you're the one who wrote me that letter. I certainly do thank you." Their replies

and their remarks indicated that they felt they had a friend to whom they could turn or write.

Incidentally, some of these letters proved the means of reuniting families which had been long separated. Here is an example:

One day while serving in the hospital at Roanoke, Virginia, I received a long distance call from a woman in Missouri. Excitedly she said, "I have just received your letter and want to ask you about my brother. We thought he had been dead for three years." Eagerly she gave a detailed description and provided family names and connections in order to make sure of identification. During days of service in the Army I had learned the possibility of such reunions. It was my custom while chaplain of an Infantry Replacement Training Center to send a card of greeting to the next of kin of every inductee who arrived. There were 10,000 new men every 13 weeks. One day there was a letter from a bank president in New York State saying that was the first word he had had of his son in 17 years!

Often a reply also requested information about the patient's physical condition. This was forwarded to the manager, or if the illness was slight, the ward surgeon was consulted and answer made accordingly. Sometimes there was a plea like this:

"Chaplain, please tell me what I can do. I am not well, I have two small children, my husband's pension is only $34.50. He was sick six months before he went to the hospital." These letters were always referred to the social service division.

Again, the wife might say, "My husband is unable to write; will you please let me know about him as often as you can." The chaplain's secretary kept a daily file, and before the chaplain went to visit the wards the secretary would remind him of two or three people to whom he should write that day. Frequently he could say to the patient, "I am going to write your wife a note today. Is there anything you want especially to tell her?"

Always, of course, when death occurred a letter of sympathy was written.

Another angle of this *ministry of the mails* was that of writing a letter to the pastor of the patient's local church. We felt the chaplain had two primary objectives in his work: First, to help the patient to be better spiritually while in the hospital; then to help tie him to his home church upon return. This was in keeping with what General Bradley once said to the annual convention of chaplains in Washington:

"One of the most helpful things that can be done to get sick veterans back into normal community living is to stimulate their interest in the home church and to keep it there."

When the patient left the ward with his discharge papers in hand he was asked to stop by and see the chaplain. That gave the chaplain opportunity to express appreciation for the patient's interest in chapel attendance and to say, "Good-bye and God bless you." Having ascertained earlier the patient's church connection, I said to him, "Do you mind if I send a note to your pastor telling him you are on the way home?" If he agreed then this letter was sent:

Dear Sir and Brother:

You will be interested to know that the veteran named below is being released from this hospital. We hope that he has been benefitted, both physically and spiritually.

If he has received any spiritual benefit we are hopeful that it may be lasting. I understand that he is either a member of your church or is in some way interested in it. I am sure that a visit or some word from the church will mean much to him at this time.

Assuring you of our interest and with every good wish for you in your work, I am

Very sincerely,

Many preachers apparently do not answer letters so we seldom received a reply to the above letter. We believed, however, there were possibilities of much good if the local pastor followed through.

We commend the use of the mail as a distinct aid to the ministry of any minister and especially to the chaplain and more particularly to one who serves in a hospital.

AT YOUR SERVICE

● *Materials and services available to chaplains*

Reveille

It will be welcome news to those chaplains who received REVEILLE during the war to learn that the first peace-time edition is now off the press. It is written in the same serviceman's language as the issues published during the war and is slanted definitely to men in the occupation forces. REVEILLE is available free of charge to chaplains and may be obtained from the Gospel Publishing House, Springfield, Missouri. Please specify the quantity desired when placing your order.

Warning

It has been reported recently that certain institutions, allegedly existent and/or nonexistent are engaging in the practice of offering honorary degrees to clergymen. It is further said that ex-chaplains are regarded as exceedingly easy prey for this type of institution, which purports to recognize the clergyman's activities while a chaplain on active duty. But the doctorate given as a recognition of work well done is not as gratuitous as it may at first seem, for usually after the formal presentation, the friends and parishioners of the newly honored divine will be solicited for funds.

It is therefore suggested that should any former chaplain or other clergyman be thus approached, he contact his denominational headquarters or the editor of the ARMY AND NAVY CHAPLAIN, 1751 N Street, N. W., Washington 6, D.C., for full information as to the reliability of the institution concerned. Reputable institutions will value this cooperation, and in addition such procedure will protect unsuspecting Christian people from discreditable solicitation for funds.

Chat, the Pocket Chaplain

Mr. Kenneth D. Barney, Servicemen's Correspondent for the Assemblies of God has informed us that a little magazine entitled *Chat, the Pocket Chaplain,* is now being printed for distribution in Veterans Administration hospitals. Please address any inquiries concerning your copies to Mr. Barney at 336 West Pacific Street, Springfield, Missouri.

Saying Yes to Life

By Former Chaplain Oliver Read Whitley

RELIGION as we have known it is defended and attacked more forcefully than we have seen in a long time. There is wide interest in the question of religion, and whole nations have abolished older faiths in the name of science or patriotism. One might meet this situation, as some have met it, by rationalizing his religion until it becomes a mere exercise in logic; or one can remove it entirely from the realm of natural things and assert that because it is based upon faith it is not open to human criticism. But never mind all that. The important thing is not to defend religion; what is needed is to make the religious sentiments relevant to the lives that we live. Then the need for worrying about defending religion will vanish.

The value of a man's religion is related to its effect upon his general attitude toward life. In the final reckoning, it comes down to this. "There are only two radical alternatives open to human faith. Both are hypotheses. To accept either is to run a risk, to lay a wager; but the gamble is forced by life itself. To live is to bet, because the conduct of life pledges all our poor assets, and pledges our soul, to one side or the other."[1] What then are these two alternatives for our faith?

I

On the one hand, we have the attitude which disparages life. One of the earliest expressions of this is found in Ecclesiastes. Here the writer said, "So I hated life; for everything that is done under the sun seemed to me wrong, for everything is vanity and striving for the wind." The roots of this attitude are skepticism and doubt. And it is not difficult to understand it either. Who among us, even of the strongest faith, has not at some time or other doubted the meaning of life, or religion, or himself? In a way Tennyson was right. "There lives more faith in honest doubt . . . than in half the creeds." This is not far from what one of the men who came to know Jesus said—"Lord, I believe; help thou my unbelief." The tragic thing about all this is not the doubt itself; it is the fact that doubt is allowed to snuff the life out of another attitude.

The immortal bard understood this for in *Macbeth* we read, "Life's but a poor player that struts and frets his hour upon the stage and then is heard no more; a tale told by an idiot, full of sound and fury, signifying nothing." Well, there are many times when each of us feels exactly like that. The year 1948 is, we say, not exactly the

time to be talking blissfully about the great spiritual meanings of life. There is not much spiritual value in the wrangling of diplomats, the threat of an atomic war, with the whole world made into a flaming and desolate Hiroshima, and the hatred and suspicion that cover the world. That is true. So if we vote against this view of life it will not be because we cannot see the awful facts of a broken and confused world. But there is more to be said than this.

II

If we are to salvage anything at all from the wreckage around us there must be in the very fibre of our being another attitude. Down the arches of the years the voice of Jesus continues to say, "I have come that ye might have life, and have it more abundantly." Life for this man was not something to be disparaged; it was something to be faced. Life for Him was worth while, even at the cost of a cross. Consider for a moment three simple pictures of life that come from His teaching. Life, said Jesus in the parable of the talents, is like a man investing his money; if it is put to work, it increases and grows. Again, life is like seeds and soil; it is meant to be like the good seed planted in the fertile soil, yielding good fruits. Finally, Jesus said, life is like building a house; if you build it on sand it will crumble and wash away, but if you build it upon rock it will stand against whatever comes.

Here then, are two basic attitudes toward life. One says *yes*. The other says *no*. Which do we take? Each of us must decide that for himself. Indeed, no one can argue another into accepting one or the other. There is no absolute and infallible logic by which I can prove to you that Jesus was right and despair was wrong. Oftentimes we feel ourselves drawn by the bitter experience of life into the throes of despair. But there is this we can say. The attitude which in faith says *yes* to life, and knows that *no* is not only a wrong answer but an impossible answer to the problems of life, is the only basis upon which to build a life which proves the attitude of Jesus to be true. The man who despairs and rejects life gives up vastly more than just an old-fashioned religious belief, for with the loss of vital faith goes the loss of self-respect.

III

The real truth is that for those who understand and live what I have in mind here no proof is needed. To bring this close to home, here are two examples. Several years ago, in the early days of aviation, it was reported that an aviator who carried mail from New York to Cleveland crashed in the mountains and was killed. On his body was found a letter addressed "To my beloved brother pilots and pals—to be opened only after my death." This is what the letter said: "I go west but with a cheerful heart. I hope what small sacrifice I have made will be of use to the cause. When we fly we are fools, they say . . . We risk our necks, we give our lives, we perfect a service for the benefit of the world. . . . But stick to it, boys. I'm still very much with you all. See you all again." That message speaks for itself. The young man who wrote it knew what it means to say *yes* to life. I for one would like to have known him.

Not too many years ago a man known by his friends as "Schmidtie" was sent to San Quentin Penitentiary

because it was believed that he had some part in a plot to dynamite some buildings in a large California city. Even when he was shut off from his friends and was behind bars he knew what it means to say *yes* to life. "Schmidtie," said Lincoln Steffens in his *Autobiography*, "is not a waste, even in penitentiary. He has a philosophy and he practices it in San Quentin. Warden Smith told me that Schmidtie was soon discovered to be a skillful and thorough workman and was promoted to ever more and better work till he had charge of the whole technical, mechanical establishment of the penitentiary. . . . He treats it as if he owns it, and makes the other convicts assigned to his department work carefully, skillfully, and with love. I know from other sources that he will take out a new man and say to him 'We work in this shop. It is no snap, and if you loaf on the job, we'll get you out—somehow. You can't express your hate of the prison here. We don't love these walls either, but we do respect ourselves, and we know that to live and work here and not lose our minds we have to get into our jobs, take an interest, and work perfectly. And there's another reason for doing it. We are workers, and the hope of the future of the workers depends on our developing to the highest degree our love of work, our skill, our productivity.'"[2] Schmidtie, you see, took what he had, and used it, even in a prison.

IV

That can be true of all of us, no matter where we are. Most of us will never be in prison, but there are som other places just as bad. None of u knows with any certainty what th future holds for us. The one thing w can be sure of it that it will not b easy. In the fact of the tremendou social, economic, and political change that are bound to come, one tends t lose hold upon himself. But wha Gilbert Seldes said about the Ameri can pepole can be true for us. "Th average American," he says, "still re jects the idea of any inevitable traged in his life. He may be an utter foo but he lives by this folly. . . He ha refused to believe that any system o society can damn him forever."[3] Ther will be tragedy aplenty in the day ahead. We can be sure of that. Bu not all of it will be inevitable.

We are then, at the root of the mat ter. What you think of yourself an what you think of the world are ques tions which all of us have to fac in some way or other. These are, so t speak, the riddles of the Sphinx, an as in all the important transactions o life, we have to take a leap in th dark. If we decide to leave the riddl unanswered, that is a choice; if w waver in our answer, that too is choice. If a man chooses to turn h back upon life and upon God, no on has any right to stop him. Each of u must act as he thinks best, and if h is wrong, so much the worse for hi Personally I am betting that Jesus w right.

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[1] *The Last Puritan*, George Santayana.

[2] *Autobiography of Lincoln Stefens.*

[3] *Mainland*, Gilbert Seldes.

NEWS AND VIEWS

INTERNATIONAL:

Declaring that the first General Assembly of the World Council of Churches in Amsterdam this summer will "make 1948 the most significant year in Protestantism since the Reformation," RNS also lists the Lambeth Conference of the Anglican communion, which is meeting in London, and the conference of the World Alliance of Presbyterian and Reformed Churches, meeting in Geneva, this summer. Dr. Henry Smith Leiper, executive secretary of the American Committee for the World Council of Churches, has announced that 129 church bodies have stated their intentions of joining the World Council.

The ninth Pan-American Child Congress meeting in Caracas, Venezuela, official representatives at which are governmental, invited Dr. Beverly M. Boyd, executive secretary of the Christian Social Relations department of the Federal Council of Churches to represent that organization. This is believed to be the first time that the Congress has had representation of a Protestant group at its meetings.

The Commission on Human Rights of the United Nations has submitted a "Declaration of Rights" consisting of 34 articles among them safeguards of religious freedom, to member states.

An international conference on religious visual aids has been called by the World Council of Christian Education.

Declaring that he observed no repression of Methodist work in the seven Russian-dominated countries in which he has been working and naming reactionary political systems which do not grant religious freedom to Protestantism (such as Franco's in Spain) as the actual threat to such freedom in Europe, Bishop Paul Garber made a plea before the Methodist Council of Bishops for workers, rather than theorists or resolution-makers, to rebuild Europe.

A conference on theological education held in Geneva under the auspices of the Department of Reconstruction and inter-Church Aid of the World Council of Churches cited as principal common problems of European seminaries the "lack of competent professors to fill vacant posts, a dearth of theological literature, and isolation of students from those in other countries."—From *RNS*.

GENERAL:

Thirty religious radio leaders attending the Religious Radio Workshop held in New York were urged by Edward Greif, publicity expert, to study television and ways in which it may be used for religion, since church services, with their lack of movement, are not "functional" for television.

"We must check the hysteria of fear and hate which is now sweeping over the world and leading people to think that another war is inevitable and imminent," according to Dr. Ralph W. Sockman. "War is not inevitable if

there is any validity in the teachings of Christ. Russia is too poor to start a war, and America certainly would never start a war either aggressive or preventive. If the world can hold steady for a decade, giving the United Nations time to find itself and improve itself, the truth about Communism will also have time to show itself. Its dangers and defects will be revealed. Russia's tactics are steadily costing her friends. Let the Christian nations, like Britain and America, so conduct their foreign and domestic policies that the harrassed peoples of the earth will be converted to true democracy. It can be done."

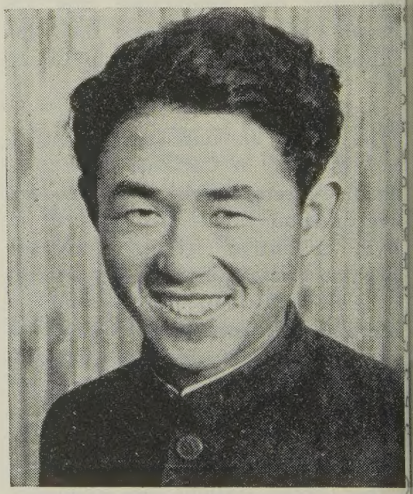
PERSONALITIES:

Dr. Kenneth Scott Latourette of the Graduate School of Religion of Yale University, has been awarded the honorary Doctor of Divinity degree by Oxford University. Dr. Latourette was Edward Cadbury lecturer at the University of Birmingham in England last fall.

Dr. Daniel A. Poling, one of President Truman's commissioners favoring universal military training, is touring the Orient at the president's request. He has retired from the active ministry of Baptist Temple in Philadelphia in order to have more time for various other activities, but will be senior minister of that congregation, with the Rev. Norman W. Paullin serving as minister in charge. Dr. Poling will continue as head of the Christian Endeavor Movement and editor of *The Christian Herald.*

Dr. M. R. Zigler, now director of Brethren Service activities in England and the European continent, is also the new representative of the Church of the Brethren at the World Council of Churches in Geneva.

A nation-wide speaking tour has been completed by American-born Bishop Arne Fjellbu of Trondheim, Norway. Bishop Fjellbu's dramatic wartime experiences in the Norwegian resistance constituted a great chapter in the saga of the Church's opposition to paganism, according to Dr. Henry Smith Leiper, associate general secretary of the World Council of Churches, who in announcing the tour declared, "his visit to this country will afford us opportunity to appreciate the problems of spiritual reconstruction which confront church leaders all over Europe."



Yee Yun-Ho, 27-year-old graduate of the Presbyterian Seminary at Seoul, Korea, who is ministering to the needs of underprivileged children in a down-at-the-heels village on the Han River. He formerly lived in a packing case; now his home consists of two rooms next to a church he is building for the village youngsters. He gets funds for building materials by painting pictures and selling them. If no buyers appear, he hires himself out as a day laborer until he has enough money for the things he needs. (RNS photo)

CHAPLAINS:

In a grave-side service Chaplain (Col) Frank L. Miller was reburied at Arlington National Cemetery recently. Chaplain Miller, who was formerly officer-in-charge of the Planning and Training Division of the Office of the Chief of Chaplains, met his death in Iceland in an airplane crash in 1943, in which Lt Gen Frank M. Andrews and Bishop Adna Wright Leonard of The Methodist Church were killed.

Chaplain J. M. Holder is stationed at Ft. Bragg, N. C., with the 505th Parachute Infantry Regiment, 82nd Airborne Division.

The Rev. Robert A. Lundy, former chaplain of the 71st Infantry Division, 66th Infantry Regiment, is executive secretary and general missionary of the Nevada-Sierra Baptist Convention. His work in Reno has been rewarded by the official welcoming into the convention, after due examination, of the first new church to be established in the convention since 1924. It is the Community Baptist Church of Reno, of which he is the acting pastor. The church boasts 16 charter members, 46 children in the Sunday School, an active women's group, and a site chosen for a future church building. These are indeed impressive fruits of Mr. Lundy's labors.

FOREIGN:

Six hundred Jews have been invited to Norway by the government to become full citizens at the end of five years, in honor of Norwegian Jewish victims during the occupation and to help the Jews remaining in DP camps in Germany. Survivors of unspeakable horrors, their gratitude is typified in the statement of one of them: "You have given me back what I had lost: faith in men."

A medical teaching mission to Germany, the fourth of its kind to countries which suffered a loss of medical instruction and research in the war years, has been proposed by the Unitarian Service Committee. Toward this mission the Oberlaender Trust in Philadelphia has made a $25,000 grant.

The Rev. K. Mathew Simon of the Syrian Orthodox Church of India has reported that the youth of that country, considering capitalism synonymous with imperialism and not finding much of a positive program for them in the church groups of the land, are showing "an increasing interest and enthusiasm for communism."

Of the organized youth in British and American zones of Germany, over half are in Christian youth groups, it was reported by L. E. Norrie, U. S. Military Government Chief of the Youth Activities Section of the Education and Religious Affairs Branch.

The opening of a seminary in temporary headquarters of the YMCA in Tokyo, with leading Christian scholars in Japan on the faculty, is a step toward the establishment of a Christian university in that country.

"Fix your eyes upon China's present economic bankruptcy, her civil war, her multiplied postwar problems, her lack of able and honest leadership, and you can become completely pessimistic about the future," the Rev. F. Olin Stockwell, Methodist missionary in Chengtu, West China, has declared. "But climb to a peak where you can

get a longer perspective—her history of 4,000 years, or only of the past hundred years—and see what mighty changes have been wrought in this great land, in all fields of social advance. See what a magnificent role the Christian church has played in this. Then add to your perspective some of the faith and love and hope that drove Judson Collins, the first Methodist missionary, to come to China one hundred years ago today—and you will thank God and put your shoulder to the task."

EDUCATION:

St. Vladimir's Russian Orthodox Seminary, the official Russian Orthodox academy in America for the training of priests and the first of its kind here, is expected to be associated with Columbia University as one of its "specialized schools." Now in the process of reorganization, it has been using some of the classrooms of Union Theological Seminary. The three schools plan close academic cooperation.

"And Now I See," the stewardship motion picture of the United Lutheran Church which was produced in Hollywood by Cathedral Films, has been released to other denominations after having been shown in 95 per cent of the local congregations of the United Lutheran Church in 3½ months.

INTERRACIAL AND INTERFAITH:

Over 200 prayer marchers, Negro ministers from various parts of the country, stood on the main steps of the Capitol in Washington, D. C., and prayed that Congressmen be delivered "from narrowmindedness" and given

Members of the advertising committee of the Baptist Brotherhood of Memphis, Tenn., shown stencilling on a Memphis sidewalk a sign reading "1948—Give God a Chance This Year." Similar signs were spotted on 4,000 street corners, 17 billboards and 500 window-display cards. The committee hopes the advertising campaign will extend to all Southern Baptist Convention territory from Maryland to California by 1949. The sidewalk signs were painted by 300 volunteers. (RNS photo)

"clear vision and understanding of their duties and the courage to perform them"; and that legislation be enacted speedily insuring "equal opportunity for education, work and protection under the law." The ceremony was sponsored by the National Fraternal Council of Negro Churches in America.

Christian Reformed children have made a gift of an $8,000 school bus to the denomination's mission school for the Navajos of Rehoboth, N. M. The money was earned through various odd jobs performed by the youngsters. According to RNS, "the Navajo Indian children on the reservation in New Mexico were so impressed with the campaign that they sent in $131 as their own contribution to startled Christian Reformed mission workers."